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T W O

SERMONS

On the following Subjects,

VIZ,

- I. Salvation by Christ ; and the Universality of it asserted.
- II. The Nature and Necessity, with the Benefit and Advantage of SILENCE considered.

By Mr. THOMAS STORY:

Preached in the Meeting of the People called Quakers, in the City of *TORK*; taken in Short Hand as they were delivered ; revised by the Author, and published by his Permission.

L E E D S :

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Presented in the form of a book called
"The History of the United States"
by the author, and published by the
author.

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To the Reader.

AS Mr. *Story* was altogether ignorant of the following Discourses being committed to Writing, till some Time after their Delivery; the Reader may thence conclude, that the making of 'em Publick was no Part of his Regard or Consideration.

The most curious and attentive among the Hearers must own, that the Diction was so near to what appears in the following Sheets, as (upon perusal) not to be able to recollect any material Difference.

Neither is the Editor sensible of many Alterations, except the Addition of some Scripture Quotations, which were partly repeated, and partly referr'd to, in the Delivery.

The general Approbation they met with from a numerous Auditory of different Perswasions, induced the *Amanuensis*, to make a fair and legible Transcript; which being perused by sundry Judicious Persons, 'twas supposed they might not only be acceptable to the Publick, but gratify many of the
Author's



Salvation by Christ;

A N D

The Universality of it asserted.

*In a SERMON preached at York, the
second Day of July 1738, in the Meet-
ing of the People call'd Quakers, by Mr.
Thomas Story; taken in Short-Hand,
and published by his Permission.*

IT is written in the holy Scripture, concerning the
Lord Jesus Christ, *That he spake as never Man spake,*
John 7, 46. And I make no Question, but that we all
believe it: And I observe, that upon a certain Occasion,
when he was preaching to the People, knowing what
is in Mankind, and that the Natural Mind is continually
fluctuating and moving, as the Waves of the Sea unsta-
ble, unfixed; he therefore gave them this Caution, *Take
heed what you hear,* Mark 4, 24. And we can never be
duly attentive to what we hear by an audible Voice

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from

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Author's particular Friends with reading
what they heard with so great Satisfaction.
To oblige such we have presumed to pre-
sent them in this publick Manner.

We shall say nothing of the Discourses,
but that they are Mr. *Story's*, revised by
the Author; and published (at the Request
of some of the Auditory) by his Permission;
and as such refer them to the Reader's seri-
ous and candid perusal; not doubting but
he'll find useful and instructive Counsel
that may be of Service to him in the best
of Things, viz. the *Salvation of his Soul*.—
Which that the whole Race of Mankind may
obtain, is the sincere Prayer of,

The Editor,

And the Universality of it asserted. 7

with all our Heart, with all our Soul, with all our Mind, and with all our Strength.

This Command carries its own *Reason* in it, since God is the only Author of our Being. Here is our Encouragement; it is he who created us, and in such a Manner and Condition, as that we are capable of *knowing* himself, and of Life Eternal in him. If we reflect on the Almighty Power and unlimited Wisdom of God, we may see the Reasonableness of that first and great Command, and the second is like unto it, "Thou shalt love thy Neighbour as thy self."

Here the whole Law and System of Animal Nature is presented and proposed unto us, as a certain and known Rule, whereby to act with regard one to another. In the first Place, every living Creature by its Nature and Constitution, *loves it self*, being indued with Principles of Self-Subsistence, Propagation, and Preservation; but that this Law may be rendered more extensive, communicative, and advantagious among Human kind, as more noble, rational and capable Creatures than those who are only Animal; the Almighty, for their further Improvement and mutual Good, is pleased to extend the Obligation of this second Commandment from one to another throughout the whole.

I need not use a great deal of reasoning to prove the Law of Nature, or the force of it; for it is plain in our selves by natural Intuition, and self-evident: God hath planted This in the Minds of Human-kind as necessary to our Being, and the Succession and Continuance of human Race. And the Reason of this second Commandment, likewise implanted in Nature till eradicated or obscured by Transgression, is that we may be Social Creatures, that is kind, bountiful, affectionate, and loving one to another, not only to our Selves and our own Offspring, but to Neighbours and Human kind in General, on all needful Occasions and Accounts, But

from without, or the Speech of God within our selves; until our Minds be duly qualified; until then we can reap little or no Advantage by what we hear, either Way : Therefore let all be retired inwardly, and freed from all manner of Prepossessions, needless Thoughts, and Agitations of Mind. For I have in Remembrance a most merciful and most gracious Invitation of God to all Mankind, in order to our Salvation, where, by the Voice of his holy Spirit, through his Prophet of Old, as it stands recorded in the holy Scriptures,

God himself gives us this kind and universal Invitation : *Look unto me all ye ends of the Earth, and be ye saved, Isa. 45, 22.* Now, as God is unchangeable, so this Invitation stands in force through all Generations and Ages of the World 'till this very time, and will stand so until the last period of it. Here being an universal Invitation to all Mankind to come unto God for Salvation; it may be worth our while to look back a little to the various Dispensations of God this way, even from the first lapse of Human-kind, from Age to Age, and Generation to Generation. The most High has never been Particular in this, but always General in his View and Intention, with respect to the Salvation of Mankind, and hath ever included every one in his Call; his Promises are General, his Invitations Universal; he is no Respector of Persons, but in every Nation he that feareth him, and worketh Righteousness is accepted of him, *Acts 11, 34.*

The Lord hath thus extended his Mercy unto all Mankind; but let us consider a little the Measures which he hath taken, from time to time, in order to bring this Salvation to Effect to which we are invited.

We may observe the Commandments of the Almighty unto Israel; his moral Precepts unto that People; they could not but assent to the Reasonableness of them, since nothing can be more reasonable than that we love God
with

But considering our Degeneracy from our first State, tho' our understandings will readily yield to the Reasonableness of these Commands and Duties; yet when we look into our Selves, and consults our Passions and Affections, we find great Obstructions to our known Duties, arising therefrom; we are very ready to assent to the Justice and Righteousness of the holy Commandments of God; but how to find Strength to perform them is the great question and difficulty, which Mankind are still desirous to know, and to be resolved and assisted in.

We are persuaded in our Hearts, that God knows all our Weaknesses and Corruptions, and what we stand in need of, and what assistance we want to enable us to keep his Commandments; for by all the Ability we have of our own, we still fall short of them; and so it was with Israel of Old, as saith the Apostle (where personating the State of that People under the Law, and as they were become ignorant of the Righteousness of Faith in the Word of God, by a continued Series of Disobedience unto it.) "For that which I do, I allowed; "for what I would, that I do not; but what I hate, "that do I, Again, I find then a Law, that when I "would do good, evil is present with me."

But that the Righteousness of God might appear, in that Day when he gave his Commandments to his People Israel, whilst they were yet in the Wilderness, and had entered into a Covenant of Works with the Lord, which they promised to perform under a rational Consideration of the Justice and Equity of them, yet being unable, through the weakness of fallen Nature, to do them, the Lord added and declared by Moses the *Great Commandment*, on the Virtue whereof alone the performance of all the rest doth depend, which was on this wise. "For this *Commandment* which I command "thee this Day, it is not hidden from thee, neither is it

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“ it far off. It is not in Heaven, that thou should’st
“ say, who shall go up for us to Heaven, and bring it
“ unto us, that we may hear it, and do it? Neither is
“ it beyond the Sea, that thou should’st say, who shall
“ go over the Sea for us, and bring it unto us, that
“ we may hear it, and do it; but the **WORD** is
“ very nigh unto thee, in thy Mouth and in thy Heart, that
“ thou may’st do it.” Deut. 30, 11.

“ And the Lord said unto Moses, gather unto me
“ Seventy Men of the Elders of Israel, whom thou
“ knowest to be the Elders of the People, and Officers
“ over them, [Numb. 11. 16.] and the Lord came
“ down in a Cloud [ver. 25.] and spake unto Moses,
“ and took of the Spirit that was upon him, and gave it
“ unto the Seventy Elders, and when the Spirit rested upon
“ them they prophesied, and did not cease.

And those Elders being thus qualified for further Service than they were before, and in the Practice of it through the holy Spirit, Moses was so sensible of the Help and Advantage of it to the People, that he wished [ver. 29.] that all the Lord’s People were Prophets, and that the Lord would put his Spirit upon them,

Here is another Commandment superadded unto the first Ten; what then shall we understand by it? The Apostle Paul explains it, where mentioning this Passage in his Epistle to the Romans, what Moses calls the Word or Commandment, the Apostle expressly declares is Christ, that is his holy Spirit, Rom. 10, 5.

This is the Root of all the Commandments of God; upon which all the rest depend, and from which they flow, without the knowledge whereof we can do nothing. This **WORD** is nothing else than the divine Appearance of the Son of God, the Word of Eternal Life, of which we read in the first of John the Evangelist, where
it

it is written, " In the beginning was the WORD, " and the *Word* was with GOD, and the WORD " was God.

Here we may plainly observe the pre-existence of our Lord *Jesus Christ*, and that he *is* with his People from the *beginning* of the *World*, from the first *lapse* of *human Nature*, from Generation to Generation, *throughout* all Ages, and so will *continue* to the *End* of the *World*; which agrees with the Doctrine of the Apostle Paul, where he saith, " The Mystery which hath been hid from Ages, and from Generations, but *now* is *made manifest* to his Saints; to whom God would make known what is the *Riches* of the *Glory* of *this* *Mystery* among the *Gentiles*, which is CHRIST IN YOU, the Hope of Glory." *Coloss. 1, 26, 27.*

Then it is plain, that *Christ* was with *his People* from the *beginning* of the *World*, and more especially with that People the Children of Israel, whom God settled in that Land, by the mighty Power of his own Arm, that he might dwell among them,

How far do the *Dispensations* of God, and the *Notions* which have been *invented* and *received* of Men differ, since the coming of Christ into the World in the Flesh! For in the Doctrine of Paul he quotes Moses upon this divine Subject, near Verbatim; only whom Moses calls the Word and Commandment, Paul calls *Christ*. " Say " not in thy Heart, who shall ascend into Heaven? " (that is to bring CHRIST down from above) " Or who shall descend into the deep? (that is to bring " up CHRIST again from the dead.) But what saith " it, (what saith Moses in that Place) The WORD *is* " *nigh* thee, even in *thy Mouth*, and in *thy Heart*: That " is the WORD OF FAITH which we preach!"

Again, speaking of Israel he saith, " They did all " eat

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“eat the same *Spiritual Meat*, and did all *drink* the same
“*Spiritual Drink*, (for they *drank* of that *Spiritual*
“*ROCK* that followed them; and that *ROCK* was
“*CHRIST*.”) They tasted of that eternal Substance,
whereby they lived under God, 1 Cor. 10, 3, 4.

Again, it is also written, “Man shall not live by
“Bread alone, but by every *WORD* that *proceedeth*
“out of the *Mouth* of God.” Mat. 4. 4.

This *WORD* is a *quickening Spirit*, and *life eternal*;
and therefore is come nearer the Nature of Man *NOW*,
than in that Day when he followed *Israel*, since *Christ the*
Word is come into the World, he is *divine Life* and
quickening Virtue to all Mankind, who *hear his Voice*,
follow and obey him.

Let me therefore persuade the Auditory, to search in
your own *Hearts*, and hearken after the *quickening Voice*
of the Son of God; for there is a *divine force* in his *Words*,
which *give Life* to the Soul of every one who *heareth*;
and I could freely wish, that every Soul among you
may be in that Condition; that your *Understandings*
might be opened and informed in the things of God.

But tho’ the Son of God spake as never Man spake,
and tho’ his *Words were Spirit* and *Life*, in them, who
did hear and believe, yet many who heard his Speech
with their *outward Ears*, did not hear his *WORD*,
which is that eternal *COMMANDMENT* spoken of
before: For he said unto the Auditory that then was,
“Why do you not *understand* my *Speech*? even because
“ye cannot *hear my Word*.” John 8. 43. And therefore,
until we come to hear him as he is the *eternal Word*, we
can never hear him aright, or be *made alive* by him, or
quickened into his *eternal Life*.

Therefore it is most needful for us, that we hearken
in

in our own Hearts to the Voice of the Son of God, according to that saying, " Verily, Verily, I say unto you, " *he that beareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into* " *Condemnation; but is passed from Death into Life.* " Verily, verily, I say unto you, the Hour is coming, " *and now is, when the dead shall hear the Voice of the* " *Son of God; and they that hear shall live.*—Again, " Marvel not at this, for the Hour is coming, in the " which all who are in the Grave shall hear his Voice, " and shall come forth; they who have *done good*, unto " the *Resurrection of Life*, and they who have *done evil*, " unto the *Resurrection of Damnation.*" Jo. 5, 24, 25, 28.

All we therefore who are here present, being the Sons of Adam, produced into this World by natural Generation, as every Soul is that liveth in this World; tho' we have *heard* of God, and of Jesus Christ, that *God is*, and *that Christ came* into the World; we have believed that there was once such an one, what *Advantage* have we by *this Belief*, unless we be *quickened* by him into his *divine Life*, and live in and by him? And therefore we must believe in the *Son of God*, in *Jesus Christ*; he must be the *immediate Object* upon whom our *Minds* must be *fixed*, as he is the *WORD* of God, and our God; for the *WORD* of God *cloathed* with *Humanity*, is not only God but Man also, and in a particular Manner there dwelt in him, a holy, harmless, wise, and undefiled Mind, and therein *inhabited* by a *vital Union*, the *Divinity*, or *divine Nature* of Christ, the *LOGOS*, or *divine Union* of that holy Soul, of which there never was, or can be, any Separation from their first Union, tho' the Body was separable and separated for a Time, from the Mind, but *reunited*, which was his Resurrection, according to the Appointment of the Father, and working of his Almighty Power; and according likewise unto that saying, " Sacrifice and burnt Offerings thou would'st

" not

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"not, but a Body hast thou prepared me: In burnt Offerings and Sacrifices for Sin thou hast had no Pleasure; then, said I, lo I come (in the Volume of the Book it is written of me) to do thy Will O God." Psal. 50. 6. 7. 8. Heb. 10. 5. 6. 7.

The Lord Jesus came into this World by the Mission of the Father, to bring to pass that universal Salvation to Mankind, according to the Invitation of God, "Come unto me all ye Ends of the Earth, and be ye saved." He was sent of the Father, but may I express upon what Principle did the Father send the Son? It was upon the Foundation of eternal, everlasting Love to Mankind. "For God SO LOVED THE WORLD, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life." John 3. 16. Again, "I am the Light of the World, he that followeth me shall not walk in Darkness, but shall have the Light of Life." John 8. 12.

It now remains, that we consider a little, how and after what manner the Father clothed the eternal WORD with Flesh and Blood. As the Almighty had promised by his Prophet of Old, that a Virgin should conceive and bear a Son, (Isa. 7. 14.) So in the fulness of time God sent his Angel, not to any Princess of this World, but unto Mary, a pure Virgin, but of low rank among Mankind, who told her, that she should conceive and bring forth a Son, and should call his Name Jesus. (Luke 1. 31.) But Mary, not considering the Almighty Power of God, and reasoning after the manner of the race of the first Adam, and according to the weakness of human Understanding, it seemed impossible unto her, and therefore she answered the Angel and said, "How shall this be seeing I know not a Man." This reasonable Objection the Angel answer'd, saying unto her, "The holy Ghost shall come upon thee, and the Power of the Highest shall overshadow

*" thee, therefore also that holy Thing which shall be born
 " of thee shall be called the Son of God."* Luke 1. 34. 45.
 This Message therefore was the Instrument of her Faith;
 if she had not believed that glorious Message by the An-
 gel of God, she had never been honoured with the bring-
 ing forth our Saviour, the Son of God, into the World.

But the bare belief only from the Letter of the Book,
 that he is the Son of God, is not sufficient for our Sal-
 vation; tho' we profess it, what will that do for us,
 unless we receive him inwardly and experimentally, and
 believe in him in our Hearts, as he is the Word of God,
*made manifest in our Hearts, by the working of his mighty
 Power, to the changing of our Hearts and renewing of
 our Minds, without which we may perish everlastingly,*
 notwithstanding our belief of those Gospel Truths recorded
 in the Letter.

Then, Thanks be to the Name of the most High,
 who, through his infinite Love and Mercy, hath put us
 into the way to believe in the Son of God, not only as
 born of the Virgin Mary, cloathed with Humanity, but
 also as he is the Word of God, the Glory of the Father,
 and thus veiled, is the true Light which lighteth every
 Man that cometh into the World, according to the
 Testimony of the Evangelist, where he saith, " In the
 " beginning was the WORD, and the Word was
 " with God, and the Word was God—All things were
 " made by him. In him was Life, and the Life was the
 " Light of Men: And the Light shineth in Darknefs,
 " and the Darknefs comprehended it not.—That was
 " [and is] the true Light, which lighteth every Man
 " that cometh into the World. He was in the World,
 " and the World was made by him, and the World knew
 " him not.—He came unto his own, and his own received
 " him not.—But as many as received him, to them gave
 " he Power to become the Sons of God, even to them that
 " believe

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"believe on his Name: Who were born, not of Blood,
"nor of the *Will* of the *Flesh*, nor of the *Will* of Man,
"but of God. And the *Word* was made *Flesh*, and dwelt
"among us, full of *Grace* and *Truth*. And of his fulness
"have all *WE* received, and *Grace* for *Grace*." John
1. 1. 3. 4. 5. 9. 10. 11. 12. 13. 14. 16.

Now according to this Scripture, we who are the
Children of the first Adam ought to believe in Christ
the second Adam, as he is the **WORD** of God, and
true *Light*, as he lighteth us in our Minds, according
to that saying also, "While ye have *Light*, believe in
"the *Light*, that you may be the Children of *Light*."
John 12. 36. As it is also written concerning them
who believed in that Day. "Ye are all the Children of
"Light, and the Children of the *Day* of God: We are
"not of the Night, nor of Darknets." 1 *Thes.* 5. 5.

The Lord Jesus was of a holy, spiritual, and divine
Nature, cloathed with Humanity, holy and heavenly
as Man. We are far inferiour to him, and yet we may
have Power from him to become the Sons of God, as we
believe in his Name. O wonderful! what is that Name
then which we are to believe in? Is it not the Lord
himself, who is the divine and eternal Wisdom and
Power of the Father; and as Man hath a Vesture dypt
in Blood, and his Name is called, **THE WORD OF
GOD.** Revela. 19. 13. And declared to be the Son of
God, by many Signs and Wonders.

The Man Christ Jesus then is to be so considered as
the *Word* of God, cloathed with his holy Humanity; and as
that divine *Light* which lighteth every Man who cometh
into the *World*: Therefore we come not only to believe,
but also to see by Christ himself, the things which are
of God and pertaining to life Eternal; do you also be-
lieve in this *Light* near in you, that you also may become

the *Children of God*, who is *Light*, by him who is the **WORD**, the **SON**, the **WISDOM** and **POWER** of the Father, for the Salvation of Mankind, and especially of all them who *believe* and depend upon him, and *obey* him in what they know.

But tho' this *Light* shineth in us, and that continually, yet we cannot comprehend or behold it, until by his own *Power* he hath opened our *Eyes*, until in some *Degree* we become *God's Workmanship* in *Christ Jesus*, created a new unto good *Works*; for as the *Lord Jesus* himself could do nothing of himself [as *Man*] but what he saw the *Father* do; so much lets can *We*, but as he worketh in us both the *Will* and the *Deed*. *John* 5. 19. and 30. *Chap.* 3. 28. And yet the *Apostle Paul* had this *Favour* and *Testimony* through the *Grace* of *God*. "I can do all things through *Christ* who strengtheneth me." And so may we also by the same *Grace*, if we believe in and obey the same *Power*. *Philip*. 4. 13.

The *Call* of *God* then is unto all *Mankind* in *General*, not to any particular *Person*, *Party* or *Nation*, that all may hear, believe and obey; but tho' this *Voice*, not of *Man* only but of *God*, is gone forth into all the *Earth*; and tho' all have heard, all have not obey'd, because they have not believed in him whom *God* hath appointed, by whom to bring this *Salvation into Fact*; that is his **WORD**, cloathed and vailed in human *Nature* in all *Men*.

All have sinned and come short of the *Glory* of *God*; and the *Apostle* was not ashamed to confess, that they [Mankind] all had their *Conversation* in times past, in the *Lusts* of the *Flesh*, fulfilling the desires of the *Flesh* and of the *Mind*, and were by *Nature* the *Children* of *Wrath*, even as others. *Rom.* 3. 23. *Eph.* 2. 3.

Seeing then all have sinned, all are fallen under the same

same Condemnation, and this is the Condemnation of the World: "He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the Condemnation, that LIGHT is come into the World, and Men loved Darkness rather than Light; because their Deeds were Evil. For every one that doth Evil hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd. But he that doth Truth cometh to the Light, that his Deeds may be made Manifest, that they are wrought in God." John 3. 18. 19. 20. 21.

And where ALL are Sinners, and equal in Condemnation, no Man hath the Prebeminence, save in the Degrees of Offence, Condemnation and Punishment. No Sinner therefore whilst such, can judge or condemn his Fellow. ALL then have sinned and come short of the Glory of God. [Rom. 3. 23.] For God hath concluded them all under unbelief, that he might have mercy on all. [Rom. 11. 32.] The Scripture hath concluded All under Sin, that the promise by Faith in Jesus Christ, might be given to them that believe. Gal. 3. 22.

Now the Mercy of God unto all Men, is DECLARED by that one Offering of Christ upon the Cross; nor for the Jews only, nor only for them who had then believed, but also for the Sins of the whole World. [1 John 2. 2.] Not to satisfy a vindictive Justice in God, which could not pardon Sin without an adequate and plenary Satisfaction; but to DECLARE the LOVE and MERCY of God to fallen and lost Mankind; unto human Nature, which is ONE, tho' consisting of many Members. This holy Offering therefore is rather DECLARATORY of the LOVE, Mercy and Compassion of God unto Mankind, than procurative of any favour from God the Father for Man, which he had not before, or which he could not bestow until the Debt was paid; for Christ came not into the World of himself, but the Father sent him; not to procure

procure Love or Mercy from the Father which he had not for Mankind before, but to declare his *infinite Love* and *good Will* in the fulness of Time, for the Reconciliation and Salvation of Man by Jesus Christ, who by one Offering of himself hath for ever perfected them who are sanctified: And whosoever believeth that God sent his Son the Lord Jesus into the World, for this great and good End, to declare the Remission of Sins in his Blood to Mankind; that Man certainly believes that God *loves* Mankind, and is *willing* to be *reconciled* unto him upon reasonable Terms, (that is upon *Faith, Repentance* and *Amendment,*) and to save him: And this *divine Love* is, by Degrees, made manifest, *essentially* in the Hearts of the faithful and obedient, shed abroad there by the holy Spirit, which is *that Love* in the nature of it.

And since the Almighty hath thus sent us his Son the Lord Jesus Christ, both outwardly and inwardly; as he is the Son of God and the Son of Man; as he is the *Word* of God and *Light* of Mankind, as such we must and ought to believe in him, and receive him: And if we do *indeed* believe in him, he *reconcileth* us unto God, *reforms* our Nature, and *destroys* the *Works* of Sin in us, according to the saying of John the Baptist: Behold the Lamb of God who taketh away the Sin of the WORLD; and the word WORLD here is comprehensive of all Mankind in the World, and this great Salvation he *bringeth to Effect* in all who believe and follow him, as he is the *Spirit of Truth*, and *light* of the World, *revealed* in them.

And again, "The Lord whom ye seek shall suddenly
 " come to his Temple, even the Messenger of the Cove-
 " nant whom ye delight in; behold he shall come saith
 " the Lord of Hosts. But who may abide the Day of
 " his coming? and who shall stand when he appeareth?
 " for he is like a Refiner's Fire, and like Fuller's Sope;
 " and he shall sit as a refiner and purifier of Silver; and
 " he shall purify the Sons of Levi, and purge them as
 " Gold

And the Universality of it asserted. 19

“ Gold and Silver, that they may offer unto the Lord
“ an Offering in Righteousness.” *Mal. 3. 1. 2. 3.*

And of whom John the Baptist saith, “ He will
“ thoroughly purge his Floor, and gather the *Wheat* into
“ the *Garner*; but he will burn up the *Chaff* with un-
“ quenchable Fire.”

Now these things were not predicted concerning the
outward coming of Christ in the *Flesh* only, but rather
of his *inward coming* or *Revelation in Spirit*; for where
Sin is there is the *Defilement*, and where that is, *there*
must the *Refiner* and *Purifier* be.

Here the Lord foreseeth a People who would seek
him in the latter Days, and delight in him, and with
whom he would settle his new Covenant, not of *Works*
but of *Grace* and *Light*, according to *Isaiah* the Prophet,
where he saith, “ Behold my Servant whom I uphold,
“ mine *Elect* in whom my Soul delighteth: I have put
“ my Spirit upon him, he shall bring forth Judgment to
“ the Gentiles. Thus saith God the Lord, he that
“ created the Heavens, and stretched them out; he that
“ spread forth the Earth and that which cometh out of
“ it; he that giveth Breath unto the People upon it, and
“ Spirit to them that walk therein: I the Lord have
“ called thee in Righteousness, and will hold thine Hand,
“ and will keep thee, and will Give thee for a Covenant
“ of the People, for a light of the Gentiles. To open the
“ blind Eyes, to bring out the Prisoners from the Prison,
“ and them that sit in *Darkness* out of the *Prison-House*.”
Isa. 42. 1. 5. 6. 7.

This is the Covenant which the Son of God, the Lord
and giver of Life, is come to settle in all them who wait
for his coming, and diligently seek him: A Covenant of
divine Light and *Life Eternal*. This is he who by his
divine Fire purifies the Heart of Mankind; opens the Un-
derstanding;

derstanding ; brings him out of the *Darkness* and *Ignorance* of this *World*, into the *marvelous Light* of the *Glory* of *God*, and into the *Liberty* of the *Sons of God*, and *unchains* the *Soul*, which was held captive in its *own Corruptions*, as in the *Chains of Hell*.

This is he who is come, before whom every *unclean* thing must fly, and every *Corruption* give way and be consumed, so that nothing shall stand but that which is pure and holy, as *Gold* seven times tryed in the *Fire*. This is the *Messiah*, the *Saviour*, come indeed for the *Salvation* of all *Mankind* ; not to condemn the *World*, which is condemned already, but to save the *World* from that *Condemnation*, and the *Cause* of it ; their own *Darkness* and *Unbelief*.

We must therefore look *inward* for the *Revelation* and *coming* of the *Son of God*, that where *Sin*, *Darkness* and *Corruption* have abounded, *Grace*, *Mercy* and *Truth* may take Place and *Abound*. And O ! that every one among us, of every *Nation* and *State*, were thus seeking after the *Lord* : But, alas ! too many of every *Profession* are become loose to every tie of *Religion*, having shaken off the fear of *God*, and *Token* of the *Lord Jesus*, and his *Burden* which is *Light*, and embraced the *Yoke of this World*, which shall be *heavy one Day*, and unsupportable unto them.

“ The *Lord* whom ye seek shall suddenly come to “ his *Temple*.” The *Apostle Paul* explains this saying, and applies it not to every one who professeth the *Name* of the *Lord Jesus*, much less unto those who do not believe in him, but unto those who believe, and are sanctified through *Faith* by him ; saying, “ Know ye not, “ that your *Body* is the *TEMPLE* of the holy *Ghost*, “ which is in you, which ye have of *God*, and ye are “ not your own.” Again, “ Know ye not that ye are “ the *Temple of God*, and that the *Spirit of God* dwelleth in you ? If any *Man* defile the *Temple of God*, “ him

And the Universality of it asserted. 21

“ him shall God destroy; for the Temple of God is holy,
which Temple ye are.” 1 Cor. 6. 19. and 3. 16.

And again, “ What *Concord* hath *Christ* with *Belial*;
“ or what part hath he that *believeth* with an *Infidel*?
“ And what *Agreement* hath the *Temple* of God with
“ *Idols*? For *ye* are the *Temple of the living God*; as God
“ hath said, I will dwell *in* them, and walk *in* them;
“ and I will be their God, and they shall be my People.”
2 Cor. 6. 15. 16.

The Bodies therefore of Mankind must be cleansed,
they must be purified by the Fire of the Lord from all
their Pollutions and Defilements, before they are fit for
the Inhabitation of God, or can be Temples for the holy
one to dwell in; or to walk in, and so must our *Minds*
also, being likewise defiled by Sin: Which therefore of
us here present have thus sought the Lord, and have
found him, or are seeking in hope? Let every one for one
duly consider this, and the Lord himself bless the weak
but sincere Endeavour of every honest Heart; yet, bless-
ed be the Lord God of Mercy and divine Goodness,
many in this Day, as of Old, have sought and not in
vain: They have found him, the Lord, of whom Moses
and the Prophets prophecy'd; in whom the Apostles of
Christ believed, and to whom they bare Witness and
Preached; to whom we also bear Witness through the
WORD of his Power revealed in us. To whom be
Glory now and for ever.

And, that the whole Auditory may fully believe this
Doctrine of the Apostles of Christ, and be further, if
need be, confirmed therein; observe what the Prophet
of God further saith of the Promises of the Father to the
Son, and unto *all Nations* in him. “ And he said, it is
“ a light thing, that thou should'st be my Servant to
“ raise up the Tribes of Jacob, and to restore the pre-

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“ served

“ served of Israel: I will also give thee for a **LIGHT**
 “ to the *Gentiles*, that thou may’st be *my Salvation unto*
 “ *the End of the Earth.*” Isa. 49. 6. And again, “ I
 “ will declare the *Decree*; the Lord hath said unto me,
 “ thou art my Son, this Day have I begotten thee. Ask
 “ of me and I shall give thee the *Heathen* for thine In-
 “ heritance, and the uttermost Parts of the Earth for *thy*
 “ *Possession.*” Psal. 2. 7. 8.

These Promises unto the Son of God, we see, have had their *Accomplishment*, both *inwardly* and *outwardly*; for many in the uttermost Parts of the Earth have embraced him by Faith in his Blood, and he is declared to be the true *Light* which *lighteth every Man which cometh into the World.* Yet, tho’ many profess *outwardly* they believe in God, and in *Jesus Christ* the Son of God; it will be of no Advantage unto them until they are *sanctified by Christ*, and come *into him*, and *know him to be in them*; and until we believe in him, not from *hearsay*, or the *Letter of the Book* only, but from the *Work* of his *divine Power and Grace in us*, we cannot overcome our *Corruptions*, or conquer our *Selves and Lusts*: And there never can be any true Reformation wrought in us until we come *thus* to believe and receive the Son of God; and by believing and receiving him, we are and shall be *redeemed from all our Sins*, and the *deadly Effects* of them in our Souls; according to John the Baptist, where he saith, “ Behold the Lamb of God which taketh away
 “ the Sin of the **WORLD.**” John 1. 29.

John also told them, “ I indeed baptize you with *Wa-*
 “ *ter* unto Repentance; but he that cometh after me is
 “ mightier than I, whose Shoes I am not worthy to bear,
 “ he shall baptize you with the *holy Ghost* and with *Fire.*”
 Mat. 3. 11. This is the Baptism of the Son of God, and agreeth with the Prediction of the Prophet Malachi, where he saith, “ He is like a *Refiner’s Fire*, and like
 “ *Fuller’s*

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“ Fuller’s Sope, and he shall sit as a Refiner and purifier
“ of Silver.” And again, “ Behold, the Day cometh
“ that shall burn as an Oven, and all the Proud, yea,
“ and all that do wickedly shall be Stubble; and the Day
“ that cometh shall burn them up, saith the Lord of
“ Hosts, that it shall leave them neither Root nor Branch,”
Mal. 3. 2. 3. and Chap. 4. 1.

All therefore who have sinned and thereby become
poluted and defiled, and in that State unfit for the King-
dom of God, must be washed, cleansed, and sanctified, by
being baptized by the holy Spirit of the Son of God; for
“ There is one Body and one Spirit, even as ye are call-
“ ed in one hope of your calling, one Lord, one Faith,
“ one Baptism, one God and Father of all, who is above
“ all, and through all, and in you all. For by one Spirit
“ are we all baptized into one Body, whether we be Jews
“ or Gentiles, whether we be bond or free, and have
“ been all made to drink into one Spirit; The Church
“ which his Body; the fulness of him who filleth all in
“ all.” Eph. 4. 4. 5. 6. 1 Cor. 12. 13, Eph. 1. 22. 23.
This is the true and permanent Baptism of the Son of
God, and there is not another: And therefore there is
no other Way by which any Soul can be made a Member
of Christ, a Child of God, and an Inheritor of the Kingdom
of Heaven, but by this Baptism; and the Son of God,
according to his Mercy saves all the Subjects of this
Baptism, by the washing of Regeneration and renewing of
the holy Ghost. In Order to this, the Nations must first
be turned from Darkness to this Light, and from the Power
of Satan unto God, that thereby (being so turned) they
may have Remission of Sins and an Inheritance among
them who are sanctified by him.

We must first believe in this great and heavenly Baptizer,
and be baptized of him, before we can be Members of
his mystical Body, the Church, For tho’ he hath a single Body

born of the Virgin Mary, as the Scriptures Witness, in which he is the Head of all Mankind, so likewise he hath a misterious Body, consisting also of many Members, even of *all those* who are *born* of the same Spirit, through the Revelation and working of his mighty Power, and their Faith therein, and Obedience thereto.

It is not sufficient that we believe the general Doctrines of the holy Scriptures only to be true, (tho' they are in themselves unalterably so) but every Soul that truly believes in the Son of God, through the Operation of his Power working a Conformity in him to the Will of God, is a Member of the Body of Christ, according to the Degrees of Conformity so wrought in him.

It is an easy and inefficacious Thing, without either Precept or Practice in the holy Scripture, to *sprinkle a little Child in the Face with Water*, using the Words *Father, Son, and holy Ghost*, without any Experience of the immediate Work of the holy Ghost; but it is the Soul quickening Work of the *holy Spirit*, which makes us Members of Christ, and Heirs of the Kingdom of Heaven, without any Invention of Man, or what he of himself can do; for the Baptism of Christ alone now saves us, being effected by the same Power as is the Resurrection from the dead, that is by the divine Power of him who is that Resurrection, the quickening Spirit.

“ No Man putteth new Wine into old Bottles, else the Bottles break, and the Wine runeth out, and the Bottles perish; but they put new Wine into new Bottles, and both are preserved.” Mat. 9. 17. Was our Lord speaking there only of natural Things, obvious to the Sense of Mankind in General? No, but thereby to inculcate a necessary and instructive Truth: We mortals *our Selves* are the *old Bottles*, by Nature corrupted and unclean: We must first therefore believe in the Lord

And the Universality of it asserted. 25

Lord Jesus Christ the Son and Word of God, and he will purify and change us, and fill us with his holy Spirit, the new Wine of his Kingdom, which consists not of Meat and Drink, but in Righteousness, divine Peace and Joy unspeakable in the holy Ghost; an Enjoyment even in this Life, transcending all the Imagination and Thought of Man in his natural State.

He also said, "I drink no more of the fruit of the Vine until I drink it new with you in my Father's Kingdom." Doubtless the Lord was there speaking of himself, who is the true Vine, and not the Juice of the Grape in a natural Sense: For it is Christ himself who communicates by his holy Spirit and Power eternal Light and Life into the Hearts of his true believers, who love and obey him; by whole immediate Operations on the Soul we are regenerated and brought forth in the Image of God, and made partakers of the divine Nature of Jesus Christ our Lord. 2 Pet. 1. 4.

You cannot then be saved by Notions in your own Heads. Except a Man be born again he cannot see the Kingdom of God. What must he be born of? He must be born of the Spirit of Christ, the incorruptible Seed, elect and precious, the WORD OF GOD. That which is born of the Flesh is Flesh, and is corruptible, but that which is born of the Spirit is Spirit, and is incorruptible.

Mistakes in this great Affair are most dangerous, and Multitudes have been lead aside to believe, that this great and indispensable Work of Regeneration is effected in them, by an inadequate Invention and Ceremony imposed upon them when they have neither Faith, Knowledge or Understanding, or ever know any thing of it, but by Tradition, under the deception and prejudice whereof they too generally remain to the End of their Days, and never have been acquainted with the sensible Operations of the holy Spirit, because

because they have neither believed there are such now, nor waited for them, but have derided and despised them, as mere non-Entities and Imaginations.

Nevertheless it is the *Operation* of the living and life giving Spirit of God through Jesus Christ our Saviour, which restoreth the Image of God, *Righteousness* and true Holiness in Mankind, who rightly believe, and no other Power: And when this great and glorious Work is completed, they who are the happy Subjects of it fall no more from the Lord, but are united unto him, through that blessed Medium which the Almighty himself hath prepared, in a Covenant of divine Light, Love and Life, inseparably for evermore.

Those are the Sons of God indeed, who believe in his holy Name, and are lead and governed by Him; and this is the glorious Work which the Son of God is come to do in the Earth, that all Mankind may believe in him and be saved.

Now Neighbours, Countrymen, and Friends, I am glad to see so many of you upon this Occasion: I have communicated these things unto you, through the Grace of God, as they have at this time been renewed unto my Remembrance, and recommend them to your serious Consideration, and you your Selves unto God; that all the works of the Flesh, of the carnal Mind, and of the Devil yet remaining (if any there be in any among you) may be destroyed; and that by Faith in the Son of God, and Obedience unto his heavenly Invitation and Call, you may all know him, and the Father in him, and have Life Eternal by him and in him.

We speak, not only what we have heard of him by the hearing of the Ear of the Body, or read in the holy Scriptures of Truth, as from time to time brought unto
our

And the Universality of it asserted. 27

our Remembrance; but also what, *through divine Grace* we know and can justly testify: And it *through the Grace of God, by which we are what we are,* we may be *instrumental* in his Hand to *perswade Mankind to believe in the Son of God, as come near in them,* that they may know the Father and the Son, and live for ever with him and in him in Glory, when time to them here in this World shall be no more; our only End in all our Labours of this kind is fully answered, which is the full desire of my Heart this Day among you.

And unto the everliving God, and to the Word of his Grace, through his holy Spirit, I commit you all, sincerely desiring that you may be lead by him into all Truth, and finally into the fullness of his eternal Kingdom of divine Peace and Glory, when time to you here in this World shall be no more.



THE
Nature and Necessity,
WITH THE
Benefit and Advantage of
Silence considered.

*In a SERMON preached at York, the
28th Day of September 1738, by Mr.
Thomas Story, in a large Assembly of
the People call'd Quakers; taken in
Short-Hand, after a considerable Time
in Silence.*

AT this Time it is in my Mind, that some may be saying in their Hearts, that when People are met together in Publick, under a Profession to worship God in any Form, something should be said touching the Doctrines of Religion, concurring, at least, with what is written in the holy Scriptures of Truth; that such things should be delivered whereby the Understandings of the Auditors may be opened or improved.

Your Preachers frequently speak of a *Principle* of divine *Light* and Grace in all Mankind, and exhort to Faith in it and Obedience thereunto, in order to Reformation and Salvation, of which we also read in the holy Records; yet we cannot understand what you mean by your frequent *long Silence* (as at this time) in the Meetings. What Edification do's it produce? We can find

find no Benefit at all by it. What Advantage can you reap thereby? Since all publick Worship ought to be attended with a publick Ministry, as designed for the opening of the Understandings of others in the things of God, and to the End that Mankind may believe the Truths of the Gospel of Christ. What Consolation or Comfort can you have in this long Silence among you?

All these Questions, being Negatives, importing a Denial that any Advantage at all can be had in this Practice, I might Answer both negatively and affirmatively, with respect to two differing States in this Assembly.

First negatively; That to such as are not yet acquainted with any sensible Work of God in their Minds, there is no sensible Edification or Benefit, Advantage or Consolation known or reaped by a bare outward Silence, or Cessation from all Words and Noises: And such a Silence is easily acquired, as the natural Effect of good Temper, good Education and Civility.

But secondly in the Affirmative; That all who know the Lord, and are acquainted with the work of his holy Spirit do know; that the highest Sense of Religion and the Worship of God of all is, when the Minds of Mankind are truly Silent: For tho' a holy Silence of Mind be a Paradox and Amusement in this Age, so much entered to outside Religion only, yet it was no Stranger to the Ancients, nor is it in holy Writ, as appears by many Passages therein, That is to say, "Keep Silence before me, O Islands, and let the People renew their Strength: Let them come near, then let them speak." Isa. 41. 1.

When the sinful corrupted Lusts, Passions and Affections of the natural carnal Mind are silenced in Mankind, by the all-commanding Voice of the WORD of God, near in the Heart; then only, and not till then, is known

30 *The Nature and Necessity, &c.*

the renewing of inward Strength, and the sensible and happy Enjoyment of the divine Presence in the Mind: And I do not doubt but that this is the blessed Experience of many among us at this Time.

Again, "Be still and know that I am God," Psal. 46. 10. Here is first a Command or Exhortation of God, which is not given in vain, but may be, and is of great Use and Advantage unto all those who believe and obey. Here is first a Duty to be done, and then a blessed End to be obtained. The Duty is a true Silence or Stillness of Mind, the Silence of all flesh before God. The End proposed is the Knowledge of God, which is life Eternal; as saith the Son of God, "This is life Eternal, to *know thee the only true God, and Jesus Christ whom thou hast sent.*"

This Silence then, is not only a Cessation from all Thoughts, Concerns, and Agitations of Mind, from all outward objects and things of this World, and from all the Passions and Perturbations of the Mind by them, in the time of divine Worship, but to have the Mind staid upon God, through the Mediation of Christ, as he is the Truth, clothed with a reasonable Mind, as the only Medium of the established and acceptable Worship, which God hath appointed under the Gospel.

"Be still and know that I am God. Keep Silence before me O Islands, and let the People renew their Strength." The most high would never have commanded or exhorted to this, if it had not been a needful Duty, for the rectifying of our Errors, and for our learning and improvement in the Things of God and eternal Life, nor proposed so glorious an End by such Means, if the Means had been impracticable, and the End impossible.

And the Prophet Habacuck also hath it thus, "But
" the

" the Lord is in his holy Temple: Let all the Earth keep
" Silence before him." Now the Bodies and Minds too of
the People of God are the Temples of the holy Spirit, and
therefore the Minds of the sanctified are in continual holy
Reverence and Awe before the Lord, and Silent in his
divine Presence in times of deepest Adoration, Hab. 2,
20. and Zac. 2. 13.

And this hath been the practice of the Saints of God,
even in the time of the Law, and how much more is it,
and ought it to be so under the Gospel; for David, the
Royal Prophet, said, " I was Dumb with Silence, I held
" my Peace, even from good, and my Sorrow was stirred,
" My Heart was hot within me; while I was musing the
" Fire burned; then spake I with my Tongue. Lord make
" me to know mine End, and the measure of my Days,
" what it is, that I may know how frail I am." Psal,
39. 2. 3. 4.

And that it may appear that holy Silence is consistent
with the most abstracted, profound and awful Adoration of
the Almighty, even in his eternal Kingdom of Heaven,
where is Glory is made manifest so far as Men and An-
gels can bear; where all the holy Angels of God, the
Cherubims and Seraphims of the most High, and the Spirits
of the just made perfect there. John the Divine in the
Book of his Revelations from the Spirit of Christ glori-
fied in Heaven, saith, " There was Silence in Heaven
" about the Space of half an Hour." Rev. 8. 1,

This imports a certain Period of Time (if time be in-
cluded in Eternity, or to be mentioned in it) not easily
measured by us; an awful pause of the whole heavenly Host,
in an extacy of divine, unspeakable Adoration of the ineffi-
ble Majesty, and may be a just Pattern unto us poor Mor-
tals, yet here below, whereby to conduct our selves be-
fore the awful Presence of him whom the Heaven of Hea-

vens cannot contain, but is also revealed and made manifest in the Minds of the sanctified.

But if Mankind will *never believe* nor *listen* to these Things, it is not reasonable to think these blessed Ends will ever be obtained by them, so long as they do not believe there are any such Things; for he that doth not believe will never seek, and how can he that seeketh not ever find? unless it may be by the superabounding Goodness and Mercy of God, as it is written, "I was found of them who *sought me not.*" Isa. 65. 1.

"Be Silent all ye Isles, saith God, by his Prophet, "that the People may renew their Strength." It is the Command of God to the Inhabitants of the Isles, and in particular to the Isles of the Gentiles, that they may all be Silent in themselves and hear the Voice of God, the Lord Jehovah, in whom there is everlasting Strength, whereby all may be strengthened to run the Race of his holy Commandments, the End whereof is everlasting Life.

No Person of Understanding can suppose this to be meant of the natural Strength of the Body, but that of the Mind. To be Silent with regard to Speech is an easy Acquirement, but the perfect Silence of the Mind is an effect of the Voice of God, by which is the highest and most profitable Instruction Mankind are capable of. The Voice of God brings forth divine Light. The Voice of the Spirit of Christ brings forth life Eternal into the Mind.

In the time of the bodily Appearance of Christ, his Words were Spirit and Life to those who heard him and believed; he spake as never Man spake; how much more then (if more can be) are his Words Spirit and Life in the Hearts and Minds of those who *now* hear the Voice of the Son of God, as he is the quickening Spirit *in them*;
such

such *now* likewise hear him speak as never Man spake, for they live by every Word which he speaketh *in* them, and the Voice of God is heard in the true *Silence* of *all Flesh*; and he speaketh *in* all and *unto* all, that every one hearing him, and believing in him, may have Life, Edification and Consolation by him, and in him; he only knows the States and Conditions of all Mankind, at all Times, and he only can speak home and properly unto all; he alone can relieve the burdened Soul. It is the Saviour of the World who convicts the Sinner of his Transgressions, gives him Repentance unto Life, and freely Pardons all his Offences.

By this *Silence*, as here commanded, and the Voice of him who thus Commands, we become free from all the hurries and noises of all our natural Corruptions, and sinful Perturbations of the carnal Mind, and come to the beginning of the Knowledge of God whose command it is,

Mankind by obeying and following their natural Appetites and Lusts, defile, corrupt, debase and deprave themselves, and make them unfit for Communion with the holy and righteous God; but it is he alone, who, in infinite Mercy and Goodness, speaks by his holy Spirit to the Understanding, thereby conversing with Mankind, convincing and converting them by his powerful Grace revealed in their Hearts, by which he teacheth us to deny and avoid all things that are sinful and defiling, that we may have holy Communion with him in our Minds.

It is the Spirit of God which brings forth *this Silence* in the Mind, and therein all good and needful things into *Thought*, Remembrance and Effect. In this State of Mind are the special Acts and Motions of the holy Spirit sensibly known, and the sanctified Soul hath daily Communion with him therein, when he is alone, or about is ordinary and needful Employment, or upon the Highway, or wherever he may be in the Will of God. By

By this holy Converse with God, Man is made sensible of *himself*, of the Nature and Tendency of his *Doings*, and the End of them: The Mind is hereby convinced likewise of the Truth, made sensible of Sin and the Evil of it, and as he turns from himself and from Sin unto God, he becomes converted and saved, and feels the Love of God shed abroad in his Heart, as a sensible Enjoyment, in which he now delights above all things; in the Creator more than the Creatures. This Man now knows what the Apostle meaneth, where he saith, "Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us with groanings which cannot be uttered. And he that searcheth the Hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the Will of God, Rom. 8. 26.

When the Spirit of Christ therefore is thus making Intercession to the Father in any of Mankind, he interceeds in especial Manner for and on behalf of the same Person in whom he then worketh, as well as for others; And when the Spirit of Christ is thus working in the Soul, the Mind should be *Silent* and *Passive*, (unless Action be required) ceasing from her own Work, least by *acting its own Will* it act contrary, or otherwise, than the Will of God; and, as to it self, hinder the Work of God tending to its own Edification and Comfort. Be therefore still, learn in this holy Silence; learn of the *Male Christ Jesus*; for as the *Head* of the *Woman* is the *Man*, so the *Head* of every *Man* is *Christ*. Be still and know that he is God. Thus is the *Love* of God manifesting it self in the Heart of Man in a State of true Silence,

I was glad that there was so long Silence at this Time, that God himself might speak to the Condition of every one

one among us; and yet I think I hear some still, as it were, saying in themselves, "I do not know what to make of your Silence."

It is true, it is indeed tedious to the unexperienced; the Patience of such being soon at an End, (having no Expectation of God) is not sufficient to support them during the Time. For as the Eye is never satisfied with seeing, but the desire is still after more; neither is the Ear with hearing after sounds, and therefore the lust of hearing the Voice of Man remains, until the Voice of God be heard in the Soul, and then cometh that Satisfaction which no other Voice can give. There are so many Voices in the World, (as saith the Apostle) and every one hath its Signification: But when the Soul-quickenings, Soul-restoring Voice of the Son of God is heard, there is a rest there to the Soul from every desire after any other sound, somewhat is heard therein. Who can speak like unto the Lord, the giver of eternal Life? Is there any in Heaven or Earth can utter a Voice like unto his? the Breath of whose Mouth is a pure flaming Fire, through the christalline Trumpet in his right Hand, who commandeth the dead out of the Grave; and the Day approacheth wherein all shall hear, come forth, and the just shall live, because they have believed in the Name of the only begotten Son of God.

Good old Simeon, when he took Christ into his Arms, and blessed God, said, "Lord, now lettest thou thy Servant depart in Peace, according to thy Word; for mine Eyes have seen thy Salvation; which Thou hast prepared before the Face of all People: A Light to lighten the Gentiles; and the Glory of thy People Israel."

How is Christ prepared and set forth in before the Face of ALL PEOPLE? Seeing he saith, that he was not sent but to the lost Sheep of the House of Israel, Mat.

15. 24. And was never *seen* in the *Flesh* but to a *few*, in comparison of the Multitudes of Mankind then on the Earth, and not believed on or seen as a *Saviour* by the most in *Israel*; for that People denied him and rejected him *Nationally*, as an Imposter and Deceiver? This cannot relate to the coming of Christ in the *Flesh* only, but rather to his manifestation in *Spirit*, as he is the *Spirit of Truth* and *divine Light* of the *intellectual World*; to Mankind Universally, according to the Promise of God by the Prophet *Isaiah*, before the coming of Christ in the *Flesh*, where it is said, "I will give thee for a
 " *Covenant* of the *People*, for a *Light* to the *Gentiles*,
 " that thou may'st be my *Salvation* unto the *Ends* of
 " the *Earth*." *Isa.* 42. 6. and 49. 6.

This promise of the Father was given long before the coming of Christ in the *Flesh*, and refers chiefly unto his coming, or being revealed afterward in *Spirit*: And that it may further appear, that Salvation from God the Father is offered unto all Mankind through Christ the Lord, as he is the *universal, intellectual saving Light*, and is proposed as the *immediate* (or present) object of *Faith*, inwardly made manifest as such, (to be witnessed by all Nations in due time) Observe what the Man of God saith in the Book of the Revelations, "Behold, he com-
 " eth with *Clouds*; and every *Eye* shall see him, and they
 " also which pierced him: And all *Kindreds* of the *Earth*
 " shall wail because of him." *Rev.* 1. 7.

From whence shall he come who is present every where, and at all times? Of whom it is written, *Eph.* 4. 9.
 " In that he ascended, what is that, but that he first
 " descended into the lower Parts of the *Earth*, and the
 " same who descended, is the same also who ascended,
 " far above all *Heavens*, that he might fill all things."
 The coming therefore of him who filleth all things may not be understood of a *locomotive* coming, as from one
 Place

Place to another, after the manner of Creatures circumscribed, but rather and properly of the Manifestation of him who before laid hid in the World; for tho' he is the true Light, which as a divine Law lighteth and informeth every Man that cometh into the World, as to moral Duties, and Good and Evil; yet this Light shineth in Darkness; even in the blind ignorant Hearts of Mankind, tho' they do not apprehend who he is or know him, until by the sensible Operation of the Power which dwelleth in that Light, he openeth the blind Eye of our Minds, that we may see him who is already present in us, yet otherwise invisible unto us; for he who filleth all things cannot be locally distant at any time from any of the Children of Men. And since every Eye shall see him, and they also who pierced him, and that all the kindreds of the Earth shall wail because of him; what is it, but that the Dispensation of God cometh wherein the Understandings of Mankind shall be universally opened, to see him who is near; and who they have pierced by their Sins, (as all have sinned) and crucified afresh, as to themselves, by their Transgressions. even the Lamb slain from the foundation of the World; which universal Sight shall give universal and sincere Repentance, and then shall they weep over him who they have pierced, and wail because they have done it.

This shall be unto all Nations under Heaven, in the appointed time of the Almighty, as the Prophet of God prophesied of Old, concerning the House of David, as already accomplished in them. " And I will pour upon
" the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplication; and
" they shall look upon Me whom they have pierced, and
" and they shall mourn for Him, as one mourneth for
" his only Son, and shall be in bitterness for him, as one
" that is in bitterness for his first born. In that Day
" shall there be a great mourning in Jerusalem, as the

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"mourning of Hadadrimmon in the Valley of Megiddon." (Zac. 12. 10.) When every Family in Israel mourned apart and their Wives apart. An universal mourning throughout the Land.

He the Lord shall come in ten thousands of his sanctified ones to judge the World, with a Cloud of faithful Witnesses, who shall bear Testimony to the Power and Efficacy of his divine *Light* and *Grace* whereby they are saved; that they likewise who are *without Faith* in the same, and under *Condemnation*, may also *believe* and *obtain the same Salvation* and *Redemption* with them, through the same *Light* and *Grace*.

By our Iniquities we pierce the Son of God, all Mankind pierce him who Sin against him: By Mens Sins they crucify the Lord afresh, and put him to open Shame: But let all take the Council of the Servant of God, "He that hath an Ear let him hear what the Spirit saith unto the Churches: To him that *overcometh* will I give to eat of the Tree of Life, which is in the midst of the Paradise of God: He shall not be hurt of the second Death." Again, "To him that *overcometh* will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a *new Name* written, which no Man knoweth saving *he that receiveth it*." Rev. 2. 7, 11. 17.

And again, "As many as I love I rebuke and chasten; be zealous therefore and repent. Behold I stand at the Door and knock; if any Man *hear my Voice*, and open the Door, I will *come in* to him and will *sup* with him, and *be with me*. To him that *overcometh* will I *grant to sit with me in my Throne*, even as I also *overcame* and am *set down with my Father in his Throne*." Rev. 3. 19, 20, 21,

Thus

Thus are the Churches directed to the Voice of the Spirit of Christ, who speaketh inwardly in the Soul, his divine quickening Voice is *perceived* in the Mind, that there we may see the Salvation of God, even Christ, who is that Salvation to all the Ends of the Earth, that thro' him all thole gracious Promises may be fulfilled in us; that we who were once *his Enemies* by wicked Works, being now reconciled, may *reign* with God and the Lamb for ever. This is the Lamb of God who taketh away the Sin of the World, once crucified in the Flesh, in Testimony of the Love and Mercy of the Father unto all Mankind; the Lamb slain from the foundation of the World, and many yet thus crucify the Son of God, and put him to open Shame. " This is the *Mystery* which hath been hid from *Ages* and from *Generations*, but now (as in that Day) is made *manifest* in his *Saints*, To whom God would make known what is the Riches of the Glory of this *Mystery* among the Gentiles, which is Christ *in you*, the Hope of Glory, whom we preach, warning every Man, and teaching every Man in all *Wisdom*; that we may present every Man perfect in Christ Jesus." Col. 1. 26, 27, 28. Rom. 16. 15. Eph. 3. 9.

Nevertheless, tho' the divine and *inward Manifestation* of Christ is so plainly and fully set forth in the holy Scriptures, and now again preached by the true Servants of Christ, from a Degree of the Operation of his holy Spirit, and that happy Experience with which they are favoured of God, through his Mercy in Christ Jesus at this Day; yet many there are who do not believe in the Gift of God, and therefore have no Notion of the *Revelation* of Christ in Mankind, nor do they look for him that Way, or until the End of the World, *if at all*.

The free Gift of the Grace of God which bringeth Salvation, appeareth unto all Men, according to the *several States* they are in: To the Sinner it is a Word of Re-

proof and Condemnation, so long as he continues in his Sins; but unto the *believing Penitent*, it is a Word of *Grace* and *Consolation*; a *saving Power* and *Virtue* from God indeed.

This Gift is saving in its Nature as an immortal Principle of divine Light and Life, eternal in its being; yet is *not saving* unto him who doth *not believe therein*; for by *Grace* we are *saved through Faith*; it is not of *our selves*, it is the *Gift of God*, and no essential property consistent of our Being as Creatures: Unless therefore we Mortals *believe in the Gift of God*, and Experience his holy Spirit to *work in us a conformity unto himself*, we cannot be saved; for it is by *this Gift* that the Eye of the Mind is opened, and a real and certain *Sense* given of the inward Motions and Operations of the holy Spirit; and as Mankind *believe therein*, and obey his holy Dictates, as they *see and perceive* them; then follows a *clear Evidence* by that divine *Light and Grace*, of a *free and full Pardon* and forgiveness of *all Sins* past, of every Soul of Mankind so stated. And this happy and powerful Operation and Manifestation of the holy Spirit, of the *Grace and Power* of the omnipresent God, is *frequently known* in the Hearts and Minds of the *sanctified*, when there is *no outward Voice*, but *perfect Silence* of all *Flesh* in the Mind, and nothing heard or desired, but only the *alquickening Voice* of the living Lord, the giver of immortality and life eternal.

This Voice is within, "The Kingdom of Heaven is within; and if he that despised Moses's Law, died without Mercy, (as saith the Apostle) under two or three Witnesses: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" Heb. 10. 28. 29. Be,

Of Silence considered,

Behold the Kingdom of Heaven is within you, tho' you are not all in the Kingdom. All Nations in the appointed time of the Almighty shall see him; and blessed are those Eyes which are already opened to see him who is invisible, and the things of his Kingdom, and this is the way to come to the saving Knowledge of God, Be not deceived, neither deceive ye your selves; except ye be born again yet cannot enter the Kingdom of God; you cannot be saved; that which is born of the Flesh is Flesh, but that which is born of the Spirit is Spirit; whatsoever is born of God overcometh the World, and this spiritual Birth must be begotten and brought forth in you, and not of your selves, but by the divine Operation of the *Word of Life*, with whom also you your selves must co-operate,

Now unto you who are of younger Years, of every Denomination, I would have you lay to Heart and consider that this Work of Regeneration is as needful for you, as if you had been born of the most blinded Heathens, or in Turkey. This I say is necessary for you, tho' you have been born in this Land, and many of you of believing and faithful Parents; by Nature you are born of the Flesh, of the carnal Mind, which is enmity against God; it is not subject to the Law of God, nor while it remains so can be, and so long as you remain *only Children of the Flesh*, you are not the Children of God, you must be born from above, of the holy and incorruptible Seed, the invisible Word of life eternal. Oh! that this blessing may be upon you all, and that all may thus become the *Children of the Light*, and of the *Day of God*; for they only who are born of the Spirit of Christ do rightly know him, and the *Father* in and by him, and blessed be his holy Name, I hope, and am confident, such there are in this Assembly.

That which is born of the Flesh is Flesh, and that
which

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which is born of the Spirit is Spirit. We have all been born after the Flesh, and we may all be born after the Spirit. The Spirit warreth against the Flesh, and the Flesh against the Spirit: This we know, and that his Servants we are to whom we yield Obedience. The Recompence of the Sins and Corruptions of the Flesh is Death, but the reward of Faith and Obedience to the Spirit, thro' the Gift of Christ, is life Eternal, according to the plain and ample Testimony of the holy Scriptures.

Keep then this *holy Silence* in your Minds which God requires, and which I was speaking of before; and in that State of Mind ask your selves these Questions: Do I in my Heart *believe* these things indeed? Do I *know* these *Operations* of the holy Spirit experimentally within my self? Do I truly *believe* in *Christ* as he is *Truth* and the *immediate Object* of *Faith* in my Mind, and *in the Father* through him? Have I found and observed the tender *whisperings* of the holy Spirit of Jesus Christ in me? Begin then you who have not, enter upon this great Work; look for it in your selves, and not in another; loose no time; mind the Day of your Visitation, least that pass over and you be left behind, and fall short of eternal Life; least the Summer slide over, and you not gathered: For I have frequently observed, that Christ the Son of God was manifested in his publick Ministry among his People the Jews, about three Years and a half only, tho' they were at that time a great and numerous Nation. If then the Visitation of God by him in the Flesh was so short (because of the Eminence of his Appearance) unto a whole Nation, let every one of us be watchful, tho' it be in SILENCE, least the *inward* Visitation of Christ, as he is the Word of God and Spirit of Truth, be short unto any one of us, in proportion of a single Person to a whole Nation. This, I say, should tend to awaken us into a holy Care and Consideration what we are a doing, My Friends, do you feel these things

things within your selves? You should Experience them in your own Hearts, and thereby understand and know them within you. O, the infinite Love of God! how great is the Goodness and Kindness of God to Mankind! in manifesting himself thus unto us.

Therefore search, look and see if *the Kingdom of God* be *within you*, or have you any real desire for the coming or manifestation of it there, or that the Almighty should reign in you? The Son of God taught his Disciples to pray to the Father, "Thy Kingdom come, they Will be done on Earth as it is in Heaven." Do you know the true God to be your Father, are you begotten and brought forth by him in his own Image? Do you *believe in Truth*, that the Will of God can be done on Earth by us Mortals, as it is done in Heaven, by all the holy Angels of God, and the Spirits of just Men made perfect in a State of Glory in God? And do you sincerely desire the *thing* which in *Words* you seem to ask? Do you utter these Words with the *Spirit* of him who taught them? Do you *pray* with the *Spirit* of *Prayer* and Supplication, and with Understanding what you say? If not, you are as Mockers of Heaven, Hypocrites, and your Prayer is Sin; for what is not of Faith is Sin.

I judge not those who in this Nation most frequently use the Words or Form of that Prayer, nor is this intended as any Reflection upon them. I am not a judge of the Hearts of Mankind, but would, through the Grace of God, be a *doer* of his Will, according to the matter of this Prayer; and would have all to Understand when they utter these Words what they mean, and *believe* what they *seem* to *pray* for, and say.

O, faith my Soul, with all the intelligent and sincere that the Kingdom of God may more and more come in all Mankind; that the *Reign* and *Rule* of the only true God

God may become the Experience and chief Delight and Safety of Mankind, every where on Earth; that the Lord alone may rule in every Soul; that all the Kingdoms and Nations of this World may become the Kingdoms of our God, and of his Christ the Lord Jesus; that his *Love* and *Wisdom* may rule in all Mankind on Earth as in Heaven; that there may be universal Peace on Earth in all Men, in all Nations under Heaven; that the Kingdom of Christ may appear and be manifested in its shining Splendour and Glory; as from the East, as the rising of the Sun, even unto the West, and that the Glory of God may shine from Sea to Sea, and from the *silent Isles* unto the Ends of the Earth.

I believe there are many among us who do indeed desire those happy Days. Oh! that every one among us may truly believe these Things. And my Friends and Neighbours, tho' you may some times find your selves to fall short of your Duty to God, and one toward another, yet faint not, do not despair of the Mercy of God; come near; lay your selves down at the Feet of the merciful Son of God; he will forgive you; he will restore you; he is able and willing; he will raise you up to stand before him; as it is expressed by the Apostle, "If we *confess our Sins* he is faithful and just to *forgive us our Sins*, and to *cleanse us from all unrighteousness*." 1 John 1. 9.

There is a certain Set of Men professing the Christian Name, who pretend that themselves are the true and only Successors of the Apostles of Christ, in the same Power and Work, and that they have continued this Succession uninterrupted from that Day, through many Ages, until this present Time; that they have had, and still have, like power with the Apostles, to *pardon the Sins* of the rest of Mankind, and *absolve* them upon *Confession* to them; and *Submission* unto their *Dictates* and Penalties,

Penalties, which are often *Pecuniary* and *Mercenary*; and yet to support such Pretences they have no proper *Credentials* to induce the belief of any *intelligent Person*, nor prepossessed by *Education* in their own Way, originally imposed upon our *Ancestors* by *antichristian Forgeries*, enforced by *cruel Persecutions* and *Violence*.

As to any Succession at all in the things of God in the time of the Law, tho' there was a ceremonial Succession in the House of Aaron only, during that Dispensation; yet the *Word of Prophecy* being of the nature of the Gospel by the *Spirit of Christ*, came not in that Day by Succession, as in one Order of Men only, but God breathed upon whom he pleased, and sent them with his own Messages, for Time to Time, unto his People, for their Admonition, Instruction and Help, but deny'd the false Prophets in those Days, and testified against them by the true, as now against the false Ministers in the times of the Gospel, by those of his own ordaining and anointing.

The Lord, by the Prophet Jeremiah; having set forth in that Day the particular Sins of the false Prophets, he proceedeth to reprove them for their assuming to speak to the People in his Name in the Words of the true Prophets, after this Manner, in several Places, "I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophesied; but if they had stood in my Counsel, and had caused my People to hear my Words, then they should have turned them from their evil way, and from the evil of their doings.

"Is not my Word like as a Fire, saith the Lord, and like a Hammer that breaketh the Rock in Pieces? Therefore behold I am against the Prophets, saith the Lord, that steal my Words every one from his Neighbour. Behold, I am against the Prophets, saith the Lord, that use their Tongues, and say, he saith. Yet I

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"sent them not, nor commanded them: Therefore they shall not profit this People at all, saith the Lord." Jer. 23. 21. 22. 29. 30. 31. and part of V. 32.

The Prophecy (or preaching of the Word of God) came not of Old by the *Will* of Man, but holy Men of God, sanctified and fitted by him for that End, wrote and gave forth the Scriptures and the Matters of them; and spake as they were moved of the holy Ghost; the Spirit of Christ who pre-existeth all Worlds, and by whom they were created and exist.

And as to any right or uninterrupted Succession of Power to make Ministers for Christ, or right of Preheminence or Dominion in the Church of Christ, from the Apostles, or any of them, in any Set of Men whosoever, it is an antichristian Imposition and Usurpation; for the Lord himself hath said, "It shall not be so among you." Mar. 10. 42. 43. And even the Church of Christ it self doth not succeed, or is continued by outward Succession or Tradition (as Nature proceeds) in any People, but is a *new Work* of God by Christ, the Wisdom and Power of God *throughout* all Ages; and so is the Ministry, and Christ himself is *in* and *with* this Church *always*, and ever will be, as her divine and only Head, King, Law-giver, and Conductor to the End of the World; the Son of God being ever present in his Church and People, hath no need of any Vicegerent or Substitute, as if he were Absent: Nor hath the Church of God need of any other Teachers but himself, and such only as the Lord from time to time raises, qualifies, moves and sends among them and the rest of Mankind, in such Services as he sees proper, for the carrying on of his own great and glorious Work of Redemption and Salvation, as it pleaseth him.

But now to return to the Doctrine of the Apostle John, where he saith, If we say that we have no Sin, we deceive

ceive our selves, and the truth is not in us. If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness. And seeing all have sinned and come short of the Glory of God, as well Priests (or such as pretend to be Priests) as Mankind in general, and as all are Sinners; as such we are all under Judgment, and liable to eternal Condemnation; and for Sinners, while such, to pretend to forgive and absolve other Sinners, is it self sinful and an Aggravation of their other Sins; for where are their Credentials that they are free themselves? and invested with Power from Christ to forgive the Sins of others? Such as trust them had need to be secure there.

But none ought to depend upon any such, but upon the Lord himself alone; for here the Apostle saith, "He is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness." The Lord Jesus Christ himself having suffered for us, and paid the Ransom of our Redemption, and being the High Priest of our Profession, and Bishop of the Soul; he is the Spirit of Truth, the manifestor of Sin in every Heart, and the reprovcr of it; he is the true and faithful Witness of the Father throughout all Ages. Our Confession therefore is to be made unto him only who is without Sin.

He knows our Weakness, our Infirmities and Sins, and hath Mercy and Compassion; and being cloathed with our Nature, hath a fellow feeling of them; he knows what we are and want better than we our selves, before we ask him or confess,

In the Name, Virtue and Nature of Jesus every Knee shall bow, and every Tongue confess. Our Confession is sincere Repentance and forsaking of our Sins, and every evil Way, and adhering to the Lord, confessing his holy Name and Power through all Contradiction and Opposition; and

the *redeemed* in Heaven for ever *confess* before God and his holy Angels, and all the *cælestial* Choire, and *own* their Redemption to God and the Lamb, blessed for ever more.

Then *mercenary, sinful, and self-promoting, designing Priests and Hirelings*, have no Share or Portion in this great and glorious *Work*, but God and the Lamb alone, who doth not only *reprove* us for our Sins, that we may be made *sensible* of them and *repent*; but *forgives* them, *absolves* us *effectually*, and *cleanseth* us from all *unrighteousness and Sin*. By his Justice he convicts, and by his Mercy he saveth the believing and truly penitent Soul: And addeth still more, the Crown of all his Blessings, the holy *Anointing*; his own Instruction; so that we need not any Man, much less a *sinful crafty Priest of Antichrist*, to teach us the Way of God, but as his eternal essential Truth teacheth us all Things, and as adhered to, preserveth us from all *seducers* in every form and way.

Nevertheless, if any one professing Religion be tempted and Sin, and it be known unto his Brother, and he admonish him and reprove him for his Sin, in Order to his Repentance, Amendment and Salvation, let not the Transgressor *deny* but *confess his Sin*, that he may be forgiven and restored; for he hath not only sinned against God, but likewise against his Brother and Brethren, and become Debtor unto them also.

Now the Gospel is the Word or Power of God manifested in human Nature, and the preaching of it in its own Authority doth not succeed by Tradition, as from Man to Man, and Generation to Generation, as did the Law of Moses, but by the *immediate Work and Direction* of God, by Christ the Spirit of Truth, who only can and doth *qualify* Mankind for the Ministry; for tho' the holy Spirit did accompany that legal *Indication* and Ceremony
of

of laying on of Hands of the Apostles, in some few Instances for a time, yet that Ceremony was not *initial* but *declaratory*; what they did was in the *present Council*, and under the *immediate Direction* of the holy Spirit, who knows all Men, and *directed* them to such as *he had chosen and sanctified* to that Service; (or to any other in the Church) so that they could not appoint *whom they pleased* in their own *Time* and *Wills*, or because of any human Arts, Learning or Qualifications; (for they had no Arts themselves) or of the Arts of Wizards, as Simon Magus coveting to be Ministers for worldly Riches, Advancement, Pomp and Glory; but by the *special Direction* of the *Will* of God: And Christ himself laid no Hands upon his Apostles; it was sufficient that he *indued* them with the *Power* of his holy *Spirit* and *Wisdom*, and even his own *verbal Mission* (tho' he hath all power in Heaven and Earth) was not sufficient for that Work; not a full Qualification for it, without *actual Power from on High*,
 "But you shall have Power after that the holy Ghost is
 "come upon you." Acts 1. 8.

There is a Degree of the *Revelation* and *Operation* of the holy *Spirit* for Sanctification and Justification, common and necessary to every Christian, (for no unclean Soul, as such, can be a Member of the Church and Body of Christ) and for the gradual opening of the Understandings in the things of God. "I said Days should
 "speak, and multitude of Years should teach Wisdom.
 "But there is a *Spirit in Man*; and the Inspiration of
 "the Almighty giveth *them* Understanding." Job 32.
 7, 8.

It is not then *Antiquity* nor *Years*, but the *Spirit of Christ* who leadeth into all Truth, and in whom dwells all the Treasures of Wisdom and Knowledge, and is ever near to fit and direct on every Occasion, that can rightly and sufficiently conduct his Ministers in their
 Services;

Services; for without him they can do nothing, how well soever furnished either with Tradition or mere human Knowledge; nor did Christ any thing of himself, but the Father by him, John 8. 28, and Vet. 42. Nor could the Apostles of Christ, tho' they had been so long with him, and had received the holy Spirit in some Measure to several purposes, be proper Witnesses unto him, nor preach the Gospel fully, until the holy Ghost came upon them to that End. Acts 1. 8.

And Paul was not a whit behind the very chiefest Apostles, (2 Cor. 11. 5.) and laboured more abundantly than they all, (1 Cor. 15.) and yet did not receive either his Religion or Ministry from them, but by the Inspiration of God, and had no Traditions from the Apostles, (Acts 9. 3. 12. 15. 17.) but preached Christ where he had not been named, lest he should build upon another Man's foundation, (Rom. 15. 19. 20.) His Ministry was not of Men, nor by Man, but by Jesus Christ and God the Father, who raised him from the dead, Gal. 1. 1.

Oh! therefore be cautious what Teachers you receive; for those who run when the Lord doth not send them, they run on their own Errands, and cannot profit you at all Heaven-Ward; and confess your Sins unto the Lord Jesus Christ, in the time when he convinceth you of them by his holy Spirit in your own Hearts, forsake them, and he will forgive you; for he is the most holy, compleat and merciful Saviour, and doth not delight in the Death or Damnation of Mankind, and therefore by the Voice of his Grace calleth unto all Nations, that all may repent, return unto him and live.

Wait then upon the Lord in the Exercise of Hope and Confidence toward him, in holy SILENCE in your Minds before him. Open the Eyes of your Minds, and behold

behold the amazing Glory which he will reveal in your Hearts. Pour out your Souls in Prayer unto God, not in a *dry form of Words only*, but in the *Spirit of Prayer and Supplication*; the Spirit of Intercession and of Grace, which the Lord of Life will breath upon all those who *believe* in him, and *wait* for his manifestation or coming. Oh! how great is the Glory of God, when he *overshadows* the Hearts of Mankind! And how great shall that Glory be, even as the brightness of seven Days, when he shall arise, as coming from the East, and sending his resplendent Splendeur, as the Wings of the Morning of the everlasting Day, unto the utmost Western bounds of our Horizon. So shall the coming of the Son of God be.

Nothing can destroy or repel Darkness but Light: As in a natural, so likewise in a divine Sense; when that Light appeareth in its Splendor, then shall all the unclean, the rending, tearing Bruits of the Wilderness and Forest be ashamed, and retire into their Holes and Dens, and hide themselves, for fear of the holy and heavenly Man Jesus Christ; by the brightness of whose arising the Man of Sin, and all his evil Works, shall be laid waste and destroyed.

I do not at this time apply these sayings to the Nations professing the Christian Name only; for the God of Truth applies his own Truths where properly due; but he that Runs, and hath Eyes to see may read.

There shall be a glorious Assembling of the Nations, unto the divine Nature and Power of the Lord Jesus Christ the Son of Righteousness; he shall arise with healing Goodness and Virtue in his Wings; he shall be a Terror to evil Doers, and a Diadem of eternal Excellency and Glory upon the Heads of those who do well: And the Nations of them that are saved shall walk in the Light of the Lord; then shall they have true fellowship

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one with another, as in the particular, so in the general likewise, as in the Days of Old; and thus shall all the Evils of this wicked World in the Lord's Time abate and come to an End, when the Power and Kingdom of God, and of his Christ, shall prevail over the Earth; and the Rulers therein in that Day shall Rule for God, as his Ministers indeed, and their Task shall be easy unto themselves, and their Rule without Covetousness pleasant to the People.

Therefore, my Friends, (not to detain you any longer, or to be tedious to you) I recommend you to God the Father, and unto the Lord Jesus Christ, exhorting that young Men may seek the Lord early in holy Silence, and through the Power of his Grace, be always praising him in you Minds; that your may all come unto the Lord, and find Mercy and Salvation with him; through our Lord Jesus Christ; which is my sincere desire to the Lord for you all. *Amen.*

